The Bombay Guardian.

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The date of Dr. Livingstone's last letter is *July 8th 1868*, not 1869 as erroneously printed in our last.

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SATURDAY, NOVEMBER 6, 1869.

THE SUCCESSORS OF THE APOSTLES.

Any thing more intensely and narrowly sectarian than an article on "The Pastorate" in the *Indian Church Review* of last week, we have not seen for a long time. We should think that every true minister of Christ in the Church of England would blush as he read it and hasten to disavow all acquiescence in its statements. The writer is careful to show that when he speaks of 'our Pastors' he means the ministers of the Established Church; and this is the way in which he speaks of them: "Our Pastors occupy the foremost and most honorable place of all men"; "they have been divinely commissioned"; "they are the recognized and only lawful guardians of the revealed word of God"; "they alone have authority and *right to teach out of the word of God*"; "the sacraments are the keys of the kingdom of heaven, and their keeping has been entrusted to our Pastors." Here is a precious extract:

"Great then is the dignity of those to whom so much has been entrusted, great their responsibility, but no less great is our obligation to submit ourselves unto them for the Lord's sake. Because some who have been ordained to most holy functions have failed to rise up to the height of their vocation, and have dishonored it, is no reason why we should disparage their office or refuse their ministrations. They are responsible to God for their neglect, but we are inexcusable if we honor not their office, and refuse the means of grace provided for us, and which God has chosen them the agents to administer. It is under such a view of the subject, that the sin of schism stands out in such painful relief, and where the efficacy of the Apostolically commissioned Pastor offers so startling a contrast to that of the Dissenting minister. The latter may be, as in many cases he really is, more sincere, earnest and devout than the former, but then he has no commission, no promise of ratification, and thereby no title for recognition."

Again:

"The divine nature of their commission is sufficiently attested from the circumstance of their being appointed by our B. Lord Himself, from having a kingdom given unto them, and from the fact that God has promised His presence to them to the end of time. This divine Commission has been handed down from Bishop to Bishop by the laying on of hands, and so virtually the Apostolate has been continuously preserved to the Church."

Let us look at these two extracts. In the first, the obligation upon all to submit themselves for the Lord's sake unto the ministers of the Church of England, is set forth; in the second, a doctrine is propounded that is strongly denied by the great body of the ministers of that Church. And every thing that is said in this article about the Church of England clergy as being the only lawful guardians of the revealed word of God, is denied by a large portion of that clergy. So that if we believe 'our Pastors' we must discard as utterly untrue what the *Indian Church Review* says about them. A person who should put faith in what the *Review* says, and, condemning himself for past neglect, should hasten to one of these pastors to be guided into the way of life, would probably learn first of all that the *Review's* conception of the exclusive right of the Church of England clergy to teach out of the word of God, was utterly erroneous. Here then we have at once a startling anomaly, and we are driven to the conclusion that our contemporary has never submitted himself to the teaching of 'our Pastors,' but has addicted himself to the ministry of some one whom he has chosen for himself, and who entertains views of the Pastoral office very different from those of most Church of England ministers. According to our contemporary, Christians are bound to honor the office and accept the ministrations of clergymen who have dishonored their vocation. If episcopal hands have been laid upon them they are by that single fact constituted the guardians of God's word, its authorized expounders, and we must hear them no matter what they teach. For instance, there are clergymen of the Church of England, some even in this Presidency, we believe, who deny the inspiration of the Bible, deny the miracles, have no hesitation in saying that this and that statement is unhistorical, deny the doctrine of justification by faith in Christ's sacrifice; yet we are required to regard them as clothed with authority to teach and to instruct! Could there be any thing more wildly self-contradictory than this sort of testimony? Here is an interesting extract:

"On Malabar Hill, not long ago, a number of devout ladies formed themselves into a Bible class, and we have it on the authority of one who was present at the first meeting, but who was too shocked to attend again, that the subject of all others selected for reading and comment was the Apocalypse. We were told there were as many different opinions expressed as there were ladies present, and that the affected familiarity with the sacred text, the dogmatic way in which each laid down her own interpretation, and the ignorance displayed as to the real meaning of what was read were truly appalling. We mention this as typical of what is constantly occurring in the regions of dissent, where all assume to be teachers, and none will humble themselves to be learners. We repeat that to God's ordained Ministers of right belongs the authority to teach and instruct—to tell men what they must do to be saved, what course of duty will admit them to heaven through the sacrifice of Christ, and what will exclude them from all claim to the salvation He has purchased for them. Let *them* beware who assume these holy functions but who cannot at the same time produce God's warrant for their exercise."

The ladies of Malabar Hill may come together for croquet, or in concerts, or balls; they may meet to gossip, they may spend their time in frivolity or dissipation; all this may be condoned; but when they come together to read the word of God and enquire about its meaning, they are guilty of a sin like that of Korah and Abiram; guilty of assuming the holy functions of those 'who occupy the foremost and most honorable place of all men'! Alas for the misguided ladies! It would add perhaps to the horror of our contemporary if we told him that some of these ladies availed themselves of a series of articles on the Apocalypse that once appeared in the *Bombay Guardian*. They did not meet without addressing in prayer Him who has promised to give his Holy Spirit *to those who ask him*, and they prayed in the name of Him who in this very book of the Apocalypse says, over and over again, 'He that hath an ear let him hear what the Spirit saith unto the churches.' When the Apostle Paul came to Berea and preached Christ in the synagogue, those that heard him 'searched the Scriptures daily' whether these things were so, and by means of the Scriptures were enabled to verify the message of Paul; instead of denouncing them for their impiety and presumption, he commended them for their nobleness of mind. The Book of Revelation is the bugbear that it is to many, because it is not studied; yet He that gave it to the church, said, Blessed is he that readeth and they that hear the words of this prophecy and keep the things written therein. It is a book containing things that are to be kept; if to be kept they must be known; the devout ladies met to study it because they regarded it as God's word to them and wished to understand it; they doubtless availed themselves of such helps as were obtainable; who knows but what they consulted commentaries written by successors of the apostles, guardians and authorized interpreters of the word of God? They found that commentators differed with regard to the meaning of some portions of it; but differences of this kind are of little moment in the eyes of our contemporary, who sees with wonderful equanimity clergymen of the Church of England contradicting one another point blank with regard to the most fundamental doctrines of the Bible. Some of these ladies have since left this earth to join the goodly company described in Revelation vii. as 'standing before the throne and before the Lamb, clothed with white robes and with palms in their hands'; and we venture to doubt if they there condemn themselves for having asked the Spirit of God to guide them into the understanding of that portion of God's word.

Many years ago, long before our eyes had been opened to see the writing of God in the Scriptures, when traveling on the continent of Europe, we made the acquaintance of a young Englishman. Afterwards he invited us to visit him in England and we did so. We were of congenial tastes and our ideas harmonized very well; the restraints of reli-

gion were unknown. What then was our astonishment when one day this friend, who was of a titled family, informed us that a living on his uncle's estate had become vacant, and it was thought best that he should have it; so he had been reading for a month or two and was about to take orders. He was ordained and we heard him preach his first sermon, and when we parted with him, no evidence had presented itself of any inward change of heart or character. Our contemporary will hardly deny that multitudes take orders in the Church of England from the most unworthy motives. Yet he ventures to denounce as wicked and schismatical those who, in other denominations, from profound experience of the word of God in their hearts and with abundant evidence of its constraining power over their lives, with many sacrifices, and with the recognition of holy men, give themselves to the ministry of the Gospel. Only two centuries have gone by since some thousands of godly men whom our contemporary allows to have been successors of the Apostles, authorized guardians and expounders of the word of God, found that they could not remain in the ministry of the Church of England without conforming to things which they saw to be strictly forbidden by the Bible, and as they feared GOD rather than man, they nobly sacrificed their livings, left the Church, and founded a large portion of that dissent which he regards with such undisguised aversion. Suppose a body of 'our Pastors' of the present day should act accordingly, would not their flocks be under obligation to follow them? Are they not solemnly bound to submit themselves to the guardianship and guidance of these teachers?

But when men are content to trace their connection with the Lord Jesus through the dubious succession of a thousand bishops cardinals or popes, most of whom know nothing of the word of God and were most heathenish in their doctrines and their lives, the desolators of the church and the curse of humanity, are content to dream of a connection that places all the dark ages between Christ and their souls, while they pronounce an anathema upon those who find Christ immediately in his word, and by faith avail themselves of the unsearchable riches of his grace,—when men do this in the 19th century, we cannot but find in it a new illustration of the truth that men love darkness rather than light. Let us, not asking permission of any such successor of the Apostles, hear the Lord Jesus: "My sheep hear my voice and I know them and they follow me, and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

THE AMERICAN MARATHI MISSION.

WE had the pleasure of being present at the Annual Meeting of the American Mission held at Ahmednuggur last month. Several days were devoted to the examination of the local schools, and of the theological Class, of the Catechists, Teachers, Helpers and even Pastors of the village churches connected with the Mission. These annual examinations are a noteworthy feature in the Mission policy. The Native Churches are scattered over an extensive region of country, and are connected with churches most of which have pastors, and there are schools for the children of Christians (and of others disposed to attend them) under Christian teachers; besides, there are catechists, evangelists, bible-readers who go from village to village or from house to house. Thus there is a large body of Christian agents. These are generally under the supervision of the missionary having charge of the particular district to which they belong, and from him they receive regular instruction, during the year. At the Annual Meeting, they are all subjected to a thorough examination. They are thus kept aware that continual progress is expected of them, that they must forget the things that are behind, not remain contented with the attainments made, but press onwards. Besides these, the more advanced boys of the village schools, who are desirous of entering the Ahmednuggur Normal School, come up to be examined. The subjects of these several examinations are consequently of all ages from 8 or 10 to 50 or 60.

These examinations were generally satisfactory. As regards the number of missionaries, the staff is at present very feeble, there being not more than half the number that were in the country 21 years ago. Notwithstanding this, there was good evidence of progress in most of the agents of the Mission. The Girls' School, which has been of late chiefly under the superintendence of Mrs. Bissel, is an admirable institution, and the attainments of many of the older girls are truly remarkable. A gentleman who was present at the examination of this school, observed that it was a sufficient answer to certain articles of a disparaging character on Missions that had appeared in the leading journals of England. Here were the future wives and mothers of the Mission, and they were evidently being trained to exert an influence of the most important kind upon the future of the Church. And here also were some who were likely to spend their future years in teaching schools and zenanas, and in reading the Bible from house to house. The same gentleman told us of the surprise experienced by an officer lately from England, when on a shikarring party in the districts; it was a Sunday morning and he had no idea but that he was in the midst of a purely heathen population, when he heard a church-bell rung and presently saw a number of well-dressed Christian men, women and children repairing to the place of worship.

The Anniversary meetings took place October 28-30. At this time some 400 or 500 were gathered together from all parts of the Ahmednuggur field, some from more distant stations. The exercises were of the usual character, and consisted chiefly of addresses by the Native Christians (pastors, assistants, teachers and private members) interspersed with prayers, hymns and Scripture-reading. Several of the missionaries also spoke. The addresses were on designated subjects, and dwelt upon the deficiencies of the churches, the things that were to be remedied, the progress of the work, the need of higher consecration, prayer and the outpouring of the Spirit, and the improvements that should be introduced. Many of the addresses were exceedingly practical, and particularised the usages by which a Christian's usefulness might be marred, and the measures fitted to increase it. Some of these speeches we should like to see in print, as they were calculated to be helpful to Native Christians generally. On the last day a number of the addresses were on the subject of self-support, the obligation of the Native churches to support their own pastors and religious institutions being earnestly pressed home. A very valuable discourse on this subject was delivered by the Pastor of the 2nd Ahmednuggur Church; he pointed out in detail how almost every thing connected with the establishment, maintenance and growth of the churches, had been supplied by the liberality of foreign Christians; and insisted that the churches could not expect the blessing of God to rest upon them unless they discarded this condition of things, and devoted themselves in a spirit of self-denial to the work of sustaining their own ministries and agencies, leaving the missionaries free to employ their time and the funds at their disposal chiefly in the work of carrying the Gospel to those that were beyond. Almost all the churches have adopted the principle of giving tithes for the work of the Lord; but it has not been thoroughly carried out yet. Very encouraging progress has, however, been made in it.

These exercises were followed by the communion of the Lord's Supper partaken by about 300 Native Christians. It was a season of much refreshing. A letter from America was read, giving an account of the last hours of Miss Hannah Hume, daughter of the late Rev. R. W. Hume of the Bombay Mission; she had been for upwards of three years suffering excruciatingly from spinal disease, but up to the last she was enabled to glorify God by a meek and acquiescing serenity and joy in the Saviour that greatly impressed all who approached her. Her dying words came powerfully home to the hearts of many who remembered her as a child.

Several *kirttans* were held during the gathering. One of these was on the history and character of Job; another on the false and the true ways of salvation.

There can be little doubt that these annual gatherings are fitted to be very serviceable to the Native Christians. They become acquainted with each other, learn what is going on in different parts of the field, realize better the bond of unity in which they stand, and receive a good deal of instruction regarding the condition of the world, the prospects of Christ's kingdom, &c., and go back with a deeper sense of their responsibility to adorn the doctrine of Christ their Saviour. Not that every thing is matter of congratulation; the fall of one and another is reported; not many accessions from the heathen are announced; those that have the oversight of the churches have many trials connected with them; there is abundant matter of humiliation; notwithstanding all this the impression cannot be resisted that the Lord acknowledges these gatherings and is in the midst of them, quickening and blessing his people.

THE AMENS OF CHRIST.—LII.

"VERILY, VERILY *I say unto you*, that one of you shall betray me." John XIII. 21.

Only he who stands in relation of amity to a person can betray him. The word is not applicable to any thing an enemy can do. They in whom confidence is bestowed, and from whom fidelity may legitimately be expected, and to whom, in consequence of this, powers are conceded that an enemy could never enjoy, these become traitors when they avail themselves of the peculiar advantages thus enjoyed to play

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into the hands of the enemy. Judas, one of the twelve chosen and highly favored friends of Christ, became a traitor, making over to the enemies of his Master those advantages which he enjoyed, and thus affording them special facilities for carrying out their designs against Christ.

But was Christ in a position to be betrayed? Was he hiding in some unknown or inaccessible fortress, that his enemies were precluded from approaching him without the treacherous mediation of a professed adherent? Some months before, he had withdrawn from public observation, in a measure; and the Pharisees had commanded, and probably offered a reward, that if any man knew where he was, he should show it, that they might take him. But now, was he not daily preaching in the temple?

The chief priests and elders feared the people. They might probably have ascertained without much difficulty where Jesus was to be found at night; but they wanted something to justify their conduct in the eyes of the people. When Judas came offering to lead their band against Jesus, they perceived at once that this was all they needed. For Judas was one of the twelve specially favored disciples of Christ; one who had attended upon the ministry of Christ from the beginning, seen all his miracles, listened to all his secret counsels; one who had narrowly observed the private life of Jesus, and was as well acquainted as any one could be with whatever evidence of his Messiahship Christ had been able to adduce; yet, lo and behold, this highly favored apostle, this bosom companion, finds himself at last constrained to acknowledge that the pretentions of Jesus are baseless, that the evidences adduced are valueless, that he has no claim whatever to the confidence of men; finds himself constrained to testify in the most emphatic manner possible, that the chief priests and elders and pharisees have been all along right in their opposition to this Galilean teacher, and that the people have been utterly misguided in their favorable feeling towards him. This was what was signified by the betrayal of Judas. It was to the rulers like a testimony from heaven that they were in the right and Jesus an impostor. Who now could ever venture to pronounce a word of censure against them for the course they had taken in endeavouring to check the progress of this heresy and bring about the overthrow of this false teacher? The eyes of his most intimate and trusted friends are now open, and they bitterly feel that they have been cajoled by Jesus and led to the brink of a precipice; and though, having gone so far, they for the most part have not the moral courage to break asunder the bonds which have been woven about them, yet here is one at least who finds it impossible to lend himself any more to the imposture, and who comes forward to confess that Jesus is a false prophet, worthy of that death which we decreed against him from the beginning. Thus, in the twinkling of an eye, we stand vindicated in the eyes of the whole community, and are free to go forward and do what we think proper to this deceiver. This was the grand significance to the Pharisees and rulers of the offer of Judas to betray him.

Some might say, In every flock there is a black sheep; this Judas is probably a bad man who has not been able to subject his life to the holy precepts of Jesus. But then would come the answer, Why did Jesus choose such a one? and why has he continued to this day to number him among his confidential disciples? If he does not know the character of his chief disciples, how can he be regarded as a prophet?

Jesus knew from the beginning that Judas would betray him. Jesus was in all points tempted like as we are, and to be our sympathizing High Priest it was fitting that he should come closely and bitterly in contact with false disciples. There was needed an exhibition of what human nature was capable of, in the presence of the very highest advantages, in the presence even of God manifest in the flesh. It was expedient that they who accompanied Jesus should be in some respects representatives of the future church. Judas was chosen not because of the evil elements of his character but because of what was good in him. That he had convictions of the Messiahship of Christ, of the truth of his words and of his destined supremacy, we can hardly doubt; his suicide shows that he regarded Christ as a good and true man, and therefore the Son of God. If he had not been a man that sympathized with them to some extent, the other apostles would have felt the incongruity of his companionship; but they were not at all ready to suspect that he was the one who should betray Christ; up to the last they seem to have been prepared to testify of him that he was worthily among them. But he was not consecrated; there was a principle within him never subjected to Christ; his covetousness for a time remained latent; but he bare the bag, he had opportunities that brought temptations with them; the root of evil within him spread and spread, until it swallowed up his better convictions and resolutions. Like the others he had conceived of Christ's kingdom, from the first, as a temporal kingdom; perhaps he had perspicuity enough to see, at the last, that Christ was simply intent in reigning in the hearts of men; he had no faith for an invisible and spiritual kingdom.

But we cannot spare too much of our meditation for the Judas of that day. It is important to enquire who are the successors of this apostle in our day. Who are those that occupy high places of influence in the church, and betray Christ into the hands of his enemies? Are there not some among us who tell the enemies of Christ that there are no prophecies referring to him in the Old Testament, and teach by inference that Christ speaks falsely when he says, "The Scriptures are they which testify of me, Moses wrote of me?" Are there not some who deny that Christ tasted death for the sins of men and that his blood cleanseth from all sin, and that we have salvation through his death? Are there not some, professedly ministers of Christ, who deny the miracles of the Bible? Are there not some who claim that Christ has given to their order the power of life and death, even everlasting life and death? Are there not some, called ambassadors of Christ, who teach that holiness is not a *sine qua non* in Christ's kingdom, and encourage the wicked to combine hope with wickedness? Some that mind earthly things, whose God is their belly, whose paramount consideration is given to the comforts and honors of life while they avouch Christ as their righteousness, their Leader and Commander? Yes, we have successors of the Apostle Judas, and they are daily betraying Jesus into the hands of his enemies, and arming the latter with mighty arguments against the truth, all the time that they are professing to be set for the defence and confirmation of the Gospel.

Blessed are they who when they hear Christ ask, 'Which of you shall betray me,' take note of the Judaic element in their own heart and seek to be filled with the Spirit and ever led by the Spirit that they may come off conquerors and more than conquerors through Him that loved them.

What is Truth?

Blessed art thou among women. Luke i. 28. We are told nothing of Mary until we hear the angel making this announcement. We are not told that she was a person of singular goodness and virtue, who by her extraordinary devotion, purity and beneficence merited this wonderful expression of favor. The angel declares that she is blessed among men because she was chosen to be the mother of the Messiah; but he does not tell us, and we are not told in Scripture, why she was chosen. Her faith is mentioned: 'Blessed is she that believed;' she was not like the father of John the Baptist, incredulous when the announcement was made. The Gospels are remarkably reticent on the subject of her character. When a woman exclaimed, Blessed is the womb that bare thee, our Lord said, Yea, rather blessed are they that hear the word of God and keep it. Mary was doubtless a child of God; and this was really greater than simply to be the mother of the Messiah, the physical medium of his advent; for she might have been that without having been made like unto him spiritually. We seem, however, warranted in believing that she was a person of great purity and loveliness of character, of deep humility, enjoying intimate communion with God, and desirous above all things of being guided by his Spirit. We think of her as one called to occupy a singularly honorable position; we should rather think of her as one called to a life of extraordinary suffering. The greatest torment that the human heart can know, is to be animated by very high hopes and to see all things shaping themselves in opposition to those hopes. At the very outset she had experiences of a most bitter kind in connection with the blessing given to her. When she was found with child, she was stigmatized as an utterly corrupt and shameless person, one doomed to death by the law of God; and even the good man to whom she was espoused, was constrained to take this view. And so all through her life, what perpetual baffling of her expectations, what agonizing disappointments, as the inexplicable years went by bringing no fruition of her hopes; till at last we behold her at the cross, the consummation of all her woes. He that chose her to be the mother of Christ, chose her to this life of keenest disappointments and harrowing experiences; and the fact that she was chosen for it, leads to the conclusion that she was truly and thoroughly consecrated to the will of God. Still she was but a woman, a dependent, erring member of a sinful race; and her many sufferings were doubtless needed to counteract in some degree the influence of the singular blessedness bestowed upon her, and to keep her humble, contrite and lowly.

The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy essence which shall be born of thee shall be called the Son of God. (Luke i. 35). It was necessary that God should be manifest in the flesh, that is, in our nature; that the Messiah should be partaker of flesh and blood, that is, should be one of us, a child of Adam. It was also necessary that he should be separated from the race in respect to the taint of sin, and in respect even to the appearance of it; one in no sense needing redemption himself. We must not entertain the *Manichæan idea* that matter is essentially sinful; in mere matter there can be no sin; sin being the violation of the law and the law being addressed to the spirit of man; the members of the body being merely the agents of the spirit. It was necessary that the birth of Christ should be on such wise as to identify him with us in respect to our humanity and to distinguish him from us in respect to what is sinful in our humanity. These results were most fittingly

attained by the manner of the Saviour's conception. The prophecy concerning the seed of the woman and those concerning the Son of God now began to be fulfilled. In a baptism of the Spirit, in a mysterious visitation of the power of the Highest, in a holy rapture into the region (perhaps) of unconsciousness, the child was formed in the womb.

And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (Luke II. 40.) It was a complete humanity that Jesus took unto himself; not the physical nature merely but all that truly belongs to humanity. To have merely taken a human body would have been no identification of himself with us. He was the second Adam of the human family; starting from the point where the first Adam came into the presence of temptation and carrying on the warfare victoriously. To fulfil in all points the law broken by us, to be our substitute, a true sacrifice and not the mere semblance of a sacrifice, to become our ransom, to make a genuine atonement for sin, to die an expiatory death for us and make satisfaction for the wrong done by us to the law of God, it was necessary that he should be a man, according to the divine type. Also that he might be an example to us, our forerunner in the way of life, teaching us by his own experiences, and inspiring us with confidence to take up our cross and follow him, it was necessary that he should take upon him our real nature and not the mere shell of it. Without the humanity of Christ, where would have been the manifestation of God in the flesh? The child Jesus therefore was a veritable child; he obeyed the law of growth under which he was constituted; he got possession of his faculties as we do of ours, by a graduated series of efforts. As he grew in stature, so he grew in wisdom (v. 52); learning doubtless with the other children of the neighbourhood; learning specially from his mother; but chiefly by communion with his heavenly Father. However it may be beyond our power to understand fully the nature of the union between Godhead and humanity in Christ, we know positively that the one was not a hindrance to the other; that the fact of his being God did not hinder the play of his humanity in any of its essential characteristics, and that the fact of his humanity did not hinder the manifestation of Deity. If we think of the indwelling of the Godhead in him as lifting him above the conditions and contingencies and liabilities of our nature, we think wrongly; and if we think of his finite agency as hindering the revelation of the Godhead, we think wrongly. We cannot honor the divinity if we fail to honor the humanity of Christ, that is, if we fail to recognize it; and we cannot honour the humanity of Christ if we overlook the fact that it is diaphanous and penetrated ever by the rays of the Godhead.

Made under the law. (Gal. IV. 4.) His circumcision declared this from the beginning. He was thus dedicated to the observance of the law given by Moses, which comprehended the will of God regarding mankind generally, and regarding the Jew specially. He needed early to make himself acquainted with all those obligations of the Jewish law that belonged to him in the particular sphere which Providence had assigned him.

I delight to do thy will, oh my God; yea, thy law is within my heart (Psalm XL. 8.) The law required not merely an external obedience, it required the heartfelt and glad assent of the subject. The youthful Jesus knew nothing of any painful sense of obligation. There was nothing distasteful to him in any of the requirements of the Jewish law. He loved God with all his heart and soul, and it was a joy to him to do that which was pleasing to God. In studying the Scriptures he could not rest satisfied with receiving God's word into his head; the exegesis was only a preliminary thing; the opening of a door; he could not be content without receiving it into his heart and subjecting his life to it. And we may be sure that the development of Christ's nature was not a mechanical thing; it was not like the growth of a tree; his whole nature was active; there was curiosity, desire, doubt, comparison, hope, attraction, repulsion; determination, joy, all in lovely play. And we know that the moral qualities of things are not always inscribed on the outside of them; some need to be taken and handled before they can be really known. The moral sense of Christ was admirable, because it had never known abuse; still it had its laws and conditions, and in accordance with these was its development. He grew in wisdom; he grew in judgment; his faculty of judging men and things became gradually matured. But he had at every period just the power of judgment which the law demanded of one at his age and in his circumstances. The duties of life vary at different ages. A child is not called to sit in judgment upon a variety of matters that belong to the sphere of an adult; his obligations are as his abilities and circumstances. Christ had at every age the perfection suited to that age.

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—Should the infallibility of the Pope be decreed by the coming Council at Rome, would not "*that man of sin*" (2 Thes. II. 3) be made manifest? for who can arrogate such a claim without also assuming that he is Divine? The above was suggested to me by a friend. May I solicit your opinion on the subject.

Your's truly,

1st *Nov.* 1869. G.

SIR.—In Matthew v. 32 the law of Christian divorce is laid down. Would not that law of our Lord be violated, if we compel a believer who under different circumstances had married a plurality of wives, to divorce all but one before he was admitted to the privileges of baptism and of the fellowship of the church? Would you or any of your readers kindly reply to the question.

Your's truly,

1st *Nov.* 1869. G.

Epitome of News.

SATURDAY,—OCTOBER 30, 1869.

—*Deccan Herald*: "The *Bombay Gazette* makes the welcome announcement that Mr. H. P. Le Messurier has been confirmed as Agent of the Great Indian Peninsula Railway; and our contemporary very justly observes that a better selection could not have been made either in the interest of the public or the company: we would add, or of Government. Mr. Le Messurier unites in himself the best qualities of his predecessors; the energy and practical knowledge of Knox, the wisdom and judiciousness of Rivers, and the genialness and affability of Osborn. He is certainly the man whom Government, the public, and the railway establishment in India would have chosen if the election had been left to them."

—*Bombay Gazette*: "H. R. H. the Duke of Edinburgh has proceeded to Tientzin and has decided upon visiting Shanghai on the 13th inst., after returning from Pekin. A severe earthquake has taken place at Manilla. Eight people were killed and several injured. Some buildings were overthrown. At Shanghai a scene of popular excitement has occurred in consequence of absurd rumours that some Chinamen had been killed by foreigners and been buried alive, and that devils had seized the natives. Immense crowds assembled before the English church but dispersed without violence."

—Same: "Mr. Dadabhoy Manockjee Vacha, who died on the 25th inst. at his residence in Hornby Row, and out of whose estate the munificent sum of one lakh of rupees has been set apart for charitable purposes, was a nephew of the late Sir Jamsetjee Jeejeebhoy, Bart."

—Same: "We understand that His Excellency the Governor, on his return from Mahableshwur, will start for Calcutta in order to be present at the festivities held on the arrival of the Duke of Edinburgh. It is not impossible that the Governor may go by sea."

—*Times of India*: "The B. I. S. N. Co.'s steamer *Busheer*, Captain Hutchison, arrived in Bombay harbour on the 27th from Calcutta to some extent in a disabled state. A defect in her crank shaft had been observed before leaving Galle, which, however, did not give way until after she had left Beypore. She was detained nearly 24 hours at Calicut to make some temporary repairs to enable her to complete the passage, which she did with only one engine."

—*Delhi Gazette*: "We regret to hear that Mr. J. Nowill, Superintendent, Government Telegraphs, Assam Division, has, by order of Government, been arrested on a charge of criminal breach of trust at Nagpore. The alleged defalcations referred to a period some ten or twelve years back, during which time in accordance with departmental usage the accounts have remained unaudited. Twelve months ago Mr. Nowill was deputed to Nagpore for the purpose of adjusting his accounts which had been carted from Hyderabad, the former head quarters of his division. Vouchers, however, were not forthcoming in many instances, and hence the charge. We do not advocate undue leniency; but we certainly think that Mr. Nowill ought, under the circumstances, to be admitted to bail until such time as the offence with which he has been charged is proved against him."

—The American papers give an account of a most disagreeable child living at Walpole, New Hampshire. The boy, they state, is eleven years old, and is extremely vicious and headstrong; so much so indeed, that on the 4th ult. he entered a room where old Mrs. Sparhawk, his grandmother, was sitting with a Mrs. Starkweather, and shot the former lady dead with a small revolver so quickly that Mrs Starkweather could not tell who fired the shot. The day after the murder a large number of people visited the house. The boy was the most unconcerned person present.

—*Economist*: "The telegram from Suez that a steamer has now passed without interruption from Port Said to that port implies that so far the work of digging a canal through the isthmus has been achieved. Whatever may be the depth of water at some parts, a maritime canal of some kind has been made from sea to sea, and all that remains to be done is the enlargement of this channel to its proper width and depth. The incident, though it has been foreseen for a long time will undoubtedly add to the number of believers in the canal. With this announcement we may therefore combine the statements of the *Liverpool Albion*, that partly in consequence of the forthcoming opening of the canal, 'some of the enterprising shipowners of Liverpool are combining together to substitute steam for sailing vessels;' that already a large company has been formed 'which has given an order for a steamer of 440 feet in length and of light draft;' and that 'one of our oldest and most respectable firms is, it is said, about to follow suit.' As we pointed out some time ago, it is most unlikely that the vast trade now carried on round the Cape in sailing ships will be largely diverted at once to steamers using the canal; but a paragraph like this may indicate to shipowners the severity of the competition which may soon spring up. A few years may make a great difference, should the canal be successfully kept open and obtain an established reputation."

—*Malta Times*: "Accounts from Tripoli have been received here to the 30th Sept., announcing that the Turkish Government have succeeded in capturing the assassins of the late Mdle. Tinne, and recovering the young negress Jasmina and some of the stolen property. The Touareg Chief, Ikenoukhen, disclaims any connection with the escort which betrayed the unfortunate lady, and has assisted in bringing the murderers to justice. He has placed the young negress and the recovered effects under the protection of the chief who was to have escorted Mdle. Tinne, and they will be sent on from Ghat to Mourzouk and Tripoli, where the caravan and servants are expected in the first week of November."

MONDAY,—NOVEMBER 1.

—*Home News*: The Queen, who remains at Balmoral, is expected to open both the Holborn Viaduct and the new Blackfriars-bridge early in November.—The Empress of the French has left Paris on her Eastern tour. Great preparations are making at Constantinople for Her Majesty's reception.—The French Chambers are convoked for Nov. 29. The Opposition have abandoned their intention of holding a session of their own a month earlier.—The Prussian Chambers have been opened by the king with a pacific speech. Additional taxation is to be imposed to meet increased expenditure.—An extensive Republican insurrection has broken out in Spain, and martial law has been proclaimed. Fighting has taken place at various places.—The Crown Prince of Prussia is on a visit to the Emperor of Austria at Vienna.—The Bishop of Oxford is translated to the see of Winchester; Dr. Temple, of Rugby, becomes Bishop of Exeter; Lord Arthur Hervey, Bishop of Bath and Wells; the Rev. J. F. Mackarness, Bishop of Oxford; and Canon Durnford, Bishop of Carlisle.—A shocking case of double murder through jealousy has occurred at Wood-green. One of the victims was Boyd, lately a merchant in Japan.—Mr. Young, Solicitor-General for Scotland, has been appointed Lord Advocate.—Mr.

Nicholson, a landed proprietor in Meath, has been shot at; and his coachman was so severely wounded that he lived only a few days.—The Church Congress is now holding its sittings in Liverpool.—Missionary reports have been received of the safety of Dr. Livingstone.—Miss Carpenter has delivered an address at the Social Science Congress on female education in India.—The predicted high tides of October 5 and 6 proved scarcely higher than usual, and no damage was done.—It is settled that Lord Napier of Magdala succeeds next year to the chief command in India.—Vague reports have been prevailing of a general European disarmament.—Messrs. Candlish and Beaumont have been taking evidence at Constantinople on the cost of the Abyssinian expedition.—Mr. J. P. Heywood, banker, of Liverpool, has declined a peerage.—Mr. Alderman Besley will be the new Lord Mayor of London.—The medals for the Abyssinian campaign are being struck at the Mint.—The Royal Canadian Rifles and the Cape Mounted Riflemen are to be disbanded.—Negotiations are going on for the working of the business of the Albert Assurance by the Alliance Assurance Company.

—*Overland Mail*: It was announced last week that the Ministers had definitely resolved to propose the young Duke of Genoa, a youth of fifteen now educating at Harrow, in the house of Mr. Mathew Arnold, as a candidate for the throne, his family being willing for him to accept the crown if elected by a majority of two-thirds of the Cortes. The decision of Ministers seems to have been no sooner known in the country than it caused an explosion. It was at once found that the proposal would be actively opposed by the Republicans, who published a protest against the measure. It is telegraphed, under date of Saturda, October 2, that the Republican volunteers of the town of Reuss had pronounced against the Government, cut the telegragh wires, and stopped the trains.

—A Paris paper gives some interesting particulars respecting the first appearance of Father Hyacinthe. It appears that the free-thinking tendencies of that ecclesiastic are by no means of recent date:

"It was in the year 1862 that Father Hyacinthe, on the invitation of the Society of St. Vincent de Paul, for the first time ascended the pulpit of the church of St. Nizier, at Lyons, as substitute for Father Hermann, who enjoyed considerable fame as a preacher, but was then attacked by illness. Father Hyacinthe confined himself at first entirely within the limits of the instructions given him by his superiors; the commencement of his discourse was cold and unimpassioned, and failed to excite any enthusiasm in his audience; suddenly, however, he followed his own inspiration, and uttered an eloquent apostrophe, on the want of brotherly love in the present assembly and in the Church, and on the universal selfishness which prevailed in its place. This latter portion of his discourse caused no little surprise, and was the subject of much comment. In a second sermon he announced quite plainly a preference for morality over dogma. 'I have wandered over the world,' he said, 'and have everywhere found only germs of intelligence, and atoms of understanding. I have entered the cloister and have there only met with abortive saints.' The Archbishop of Lyons, Cardinal Bonald, heard this sermon preached, and was highly offended at it. In the first burst of his indignation he sent for Father Hyacinthe and forbade him to preach in any church of his diocese The urgent representations of the highest society in Lyons induced him to withdraw this prohibition. He again sent for Father Hyacinthe, and in a mild and uncommonly forbearing manner put before him the harm he would do to the Church if he went on with his violent attacks upon it. Father Hyacinthe could not resist this friendly address, and promised to control himself in future. It was not until lately that he found himself unable to keep this promise any longer."

—The Empress Eugenie left Paris, on her journey to the East, on the afternoon of September 30, and arrived at Venice on October 2. Her Majesty embarked immediately on board the Imperial yacht *Aigle*. There was no official reception. The Empress visited the Piazza di San Marco, which was specially illuminated, and received the city authorities. Her Majesty is to arrive in Egypt on October 22.

—*Asiatic*: "Before the present month has come to an end, it is to be hoped, as it is fully expected, that the steamer *Great Eastern*, will take her departure from Sheerness for Bombay, having on board about 2,200 knots of the cable for the British Indian Telegraph. This cable she will proceed to lay from Bombay to Aden, and thence to the entrance of the Red Sea. The Steamer *Hibernia* is to lay the cable from the entrance of the Red Sea to within a short distance of Suez and the steamer *Chiltern* will complete the laying of the cable to Suez. Our Bombay friends may expect to see the *Great Eastern* and the *Chiltern* arrive in their harbour about the first week in January; the *Hibernia* will leave England direct for Aden before the end of November, and the entire cable will, in all probability, be laid down before the end of February."

—*Times of India*: "By the arrival of the P. & O. Co's. S. S. *Nubia*, we learn that there is good hope of success attending the diving operations at the wreck of the *Carnatic*. Captain Grant boarded the *Nubia* as she passed the reef, and reported that the divers had been able go down and to clear away the baggage and bales that were in the way, and had now got to the door of a bullion room. The weather had been rather rough, but Captain Grant expected that on the first fine day entrance would be made to the room and the specie recovered".

—The *Maidstone Journal* reports that great danger menaces some parts of the Kentish coast. The sea is steadily working away the defences to the coast line, and at Hythe and at Sandown and other points, the encroachments are so great as to excite serious fears. Lydd Point is steadily increasing from the accumulation of beach which is swept from other places. The old Castle of Sandown is supposed by the residents in the neighbourhood to interfere with the movement of the shingle, which would form a natural defence to the coast, and steps are being taken to memorialise the Government to remove it. More than once fears have been expressed for the safety of Romney Marsh. Should an unusually stormy winter cause the sea to break through the slight barriers interposed, a calamity of enormous magnitude would be the consequence.

—*Overland Mail*: "An accident of a somewhat curious character occurred on the Welsh Coast Railway on October 1. Between Pensarn and Harlech stations there is a heavy cutting, and on this portion of the line watchmen are kept to see that the line is clear from stones or from sand—the line running a considerable distance almost parallel with the sea. The passenger train due at Harlech at 7 P. M. reached its destination without mishap, and in about half an hour was followed by a goods train which crosses the passenger train at Penrhyndendraeth. In the interval which elapsed between the passage of the two trains the sand drifted on the line to a depth of nearly two yards, and owing to the fierce storm which was raging at the time the depth momentarily increased; and the goods engine, after making its way through the drift for a short distance, left the metals and came to a deadlock in the sand—falling partly on its side. Fortunately the driver and stoker sustained no injury, but the sudden stoppage was severely felt in the rear of the train, and the guard came in for some ugly knocks and was badly cut about the head. Some of the trucks of the train were also slightly damaged. News of the disaster was at once conveyed to Portmadoc, and a strong detachment of men sent down to the spot, but the line remained blocked until the following morning."

TUESDAY,—November 2.

—*Pioneer*: "There has been a small rising of the people at Bagdad, owing to a system of conscription being enforced by the Governor in that city. It appears that the new measure was extremely unpopular; and rumours of discontent and approaching disturbances were rife during some days, but were disregarded as unworthy of notice. Between seven and eight of the evening of the 28th August, it was reported to the Governor that an armed mob had taken possession of the eastern quarter of the city. The official measures, however, seem to have been promptly and effectively taken. Troops were marched to guard the chief streets and public buildings, and the bridge of boats served so as to cut off communication with the agitated quarter. This done, the general in command proceeded to the scene of riot, but only to find that the mob had dispersed. About a hundred persons were arrested in the course of the next few hours. All was quiet by the last accounts, and the conscription was being carried out without fear of further disturbances."

—*Indian Mirror*: "We are informed that extensive cultivation of poppy in China has told upon the Indian Government. It has accordingly adopted steps to extend its own cultivation in the provinces. Additional sub-divisions for cultivating the crop have been established at Chota Nagpore, Rohilcund and Seetapore. The Indian opium will have to meet with a strong competition in the China market. Whether the Chinese will prefer his home grown drug time will show. A fall in the prices can no longer be helped. A deficit of no less a sum than fifty lakhs is staring the Government in the face from this source of revenue alone—a state of things for which the public must be prepared for years to come."

—*Bangalore Herald*: "We are informed that Lord Mayo has written to the Chief Commissioner asking him what reductions can be made in the *personnel* of establishments in Mysore. Under this head the Viceroy thinks that some Rs. 15,000 or Rs. 20,000 per annum might be easily saved. And so think we. Any one who takes the trouble to pay a visit to the public offices, cannot but notice the scores of native clerks and peons, lounging about, chewing betel-nut, or else taking their 'forty winks' with as much composure as ever did the fat boy in Pickwick. A revision of office establishments not only in Bangalore but throughout the territory would do all the good in the world.".

—*Globe*: "The appearance of the Rev. A. H. Mackonochie and the Rev. Dr. Littledale among the speakers at the Church Congress yesterday (October 8th) was the signal for an outburst of prejudice on the part of those who conceive that no good can came out of the Ritualistic Nazareth. The partizans of extreme Low Churchism must, however, have been strangely in favour of freedom as to the conduct of public worship, even going so far as to permit the use of extemporary prayer, and the performance of special services, consisting of simple readings of the Bible with one or two hymns, to meet the wants of the labouring poor. We have often heard that extremes meet, but we did not expect to find the highest types of Dissenting worship being brought thus together."

—*Times of India*: "We understand that, consequent upon instructions received from the Government of India by the local Government, the shears have been applied pretty vigorously with the view of making large reductions in several departments of the B. B. and C. I. Railway; and that, within a short time of consultation and deliberation, a saving of about Rs 20,000 a month has been proposed to be effected,—further reductions being still under consideration."

—*Athenæum*: "Lord Byron's complete works for 9*d.* are selling at book-stalls like herrings in a plentiful season. Another consequence of the detestable scandal which has introduced the subject of incest to the attention of young persons is a forthcoming cheap edition of the Countess Guiccioli's 'Recollections of the Poet.' It will be a six-shilling volume."

—Same: "Sir Samuel Baker writes from Egypt that his flotilla of steamers and boats is making way up the Nile, bound for Khartoum; that he had eight hundred camels waiting to carry the iron steamers sent out from England across the desert to their destination, where they will be put together and employed in the navigation of the Albert Nyanza and other lakes; and that his own route would be from Suez to Souakim, thence with camels to Berber on the Nile, and so up the river to the rendezvous at Khartoum. Trading in some places, terrifying in others, and exploring wherever it can, this will be a noteworthy expedition, full of promise for the Royal Geographical Society, if not for the Pasha of Egypt. The more interest attaches to it at present, as Sir S. Baker expects, when south of Tanganyika, to get news of Livingstone."

—*Times of India*: "Yesterday, at the Fort Police Court, Mahomed Cassum was charged before Mr. Connon with not supporting his wife Rabbiabaee. The woman appeared in court with five children, which, she said, were hers by the defendant; and that she had no means of supporting them. The magistrate ordered defendant to pay Rs. 12 as complainant's costs in this case, and also to pay Rs. 12 a month into court for her maintenance. In another case of the kind, Iman Chand was charged with neglecting to pay for his wife, Cutteezah, a monthly allowance of five rupees, which was now overdue. He was ordered to pay five rupees as complainant's costs in this suit, and also the amount of five rupees sued for, or in default, to suffer one month's imprisonment."

—Same: "H. M.'s Indian troop-ship *Euphrates*, Captain Curme, from Suez on 17th, and Aden on 23rd ultimo, arrived in the Bombay harbour yesterday afternoon about 2 o'clock with 46 officers, 10 ladies and 8 children, 926 non-commissioned officers and men, 105 women, and 179 children of the 9th Brigade of Artillery, under the command of Col. Romer."

—*Academy*: "The discovery of Junius, so often announced, has at length, we have every reason to believe, been placed beyond doubt by the researches of the Hon. Edward Twisleton, who has for the first time called in the aid of a scientific expert in hand-writing, the well-known Mr. Ch. Chabot. The result will shortly be made public, together with fac-similes of the autographs of Junius's Letters to Woodfall and George Greenville."

—*Times of India*: "Our readers will remember, says the *Englishman*, the Sultanpore Treasury case, in which a native assistant absconded with a considerable sum of money. In this case we hear that the Viceroy's decision is considered very severe. He lays down, it appears, that all collectors and deputy commissioners will be held personally responsible in such cases, and insists upon their personal examination of the cash-balances. It seems that the treasury officer actually in charge at Sultanpore is to be deprived of promotion for three years, the deputy commissioner for two years, and the loss to Government is to be made good by those officers."

—Same: "We hear that the Bombay Association have resolved to forward a petition to the Supreme Government against the new Cotton Fraud Act passing into law."

—Same: "A young man was missing on board the ship *Annie Frost* early yesterday morning; it is supposed that after going to bed he had got up to go to the fore part of the ship, and had accidentally slipped into the water. One of the men, when partly asleep, it is said, heard a splash in the water during the night, but did not suspect the cause. The body had not been recovered up to dark last evening. The ship was about to sail to Calcutta."

WEDNESDAY,—November 3.

—*Bombay Gazette*: "Yesterday evening a collision of a rather startling character occurred at the Mahim station of the B. B. & C. I. Railway. The local passenger train for Veraur, left Bombay, as usual, at nearly six o'clock, and got safely to Mahim station. The goods train for Bombay arrived at Mahim at about the same time—having passed along the single line which is being worked temporarily with a pilot engine and a 'red cap.' The passenger train should, we believe, have been shunted into the station siding till the goods' one had passed, but that was not done—owing, we understand, to the negligence of a pointsman—and the consequence was that the two trains got into collision on the up line. Fortunately they both kept on the rails, and the injuries to the passengers were not of a fatal character."

—Same: "On Monday and Tuesday last week, as has been already announced, immense flights of locusts passed over the Bassein talooka. The locusts came from the north, and after devouring everything green which was at all of a tender nature, departed in a southerly direction. On Monday two flights passed over the talooka—a small cloud between two and three o'clock, and about four o'clock a regular army about three miles in width and eight miles in length, so that this latter army extended all the way from the coast as far inward as the village of Gokira which borders on the jungle. Tuesday's invasion seemed to be that of a pretty large rear guard, and they, of course, had to be satisfied with the share of green crops left by their predecessors of the previous day."

—Same: "Letters have been received in China from Mr. T. T. Cooper, stating that he has satisfactorily established the existence of a line of communication between China and Assam by the route he before attempted from Bathang to Zyyu and Sudiya. It was on this route that two French missionaries were murdered a few years ago. He has also ascertained that other passes exist through which commercial intercourse with China is carried on by the Abors, thus disproving the theory lately advanced by Colonel Hopkinson in England, that the mountains between China and Assam are impassable."

—Same: "We hear that Lord Mayo negatived a proposal from the local Government to allow Mr. Dossabhoy Framjee to draw Rs. 300 per mensem from the municipal funds as additional pay for collecting the Municipal Certificate Tax, on the ground that the Municipality was ill-able to afford the outlay, and that the Governor-General did not think it necessary that an officer of the State should be paid for a little extra work done within office hours."

—Same: "A Female Normal School has at last been opened in Bombay. We see that about fifteen girls have been admitted to the school in terms of an advertisement published in the local papers about two months ago. Of these, three are Parsee girls and the rest Hindoos. The school has for the present been opened at Chundunwady, in the premises of the Parsee Girls' School."

—*Times of India*: "The illuminations on account of the Dewalee holidays commenced on Monday evening last, and will be kept up for three days more. Those in the native town are more general than was the case during the last two years. Several native chiefs and others have come to Bombay to witness the Dewalee 'tumash.'"

—The Baherkot Improvement Library, Mombadavie, was opened on the 1st of November for the use of subscribers.

—The locusts at length have reached Bombay. On Monday a considerable number passed over the Elphinstone Land property—only we hope to find their end in the harbour.

—*Madras Mail*: "After holding his third visitation in St. George's Cathedral this day, the Bishop will proceed on his tour of visitation. The Government have requested the collectors of the districts of Salem, Malabar, Kurnool, Bellary, South Arcot, Kistna district, Godavery, Vizagapatam, Ganjam, and the Resident at Hyderabad, to afford any assistance that the Bishop may require to facilitate his journey. Notice of the Bishop's intended tour has been given, through the Military Department, to the officer commanding the Hyderabad Subsidiary force. The Council has approved of the Bishop's proposal."

—*Madras Times*: "On Monday, the 13th of September, a general meeting of Mahomedans and the right-hand caste people of Kurnool was held at Kurnool in the garden of one Yetheka Shah, for the purpose of adopting a memorial to Government, complaining of the interference of the Magistrate with certain of their religious and caste observances, and praying for redress. The attendance was very large, there being about 3,000 men present. Madam Vengana, a respectable soukar, was voted to the chair."

—*Indu Prakash*: "The unpopularity of the Bill is all but universal—Judical, Revenue, and Military officers of education and experience disapprove of it; the Chamber of Commerce by a majority of twenty-six against five has condemned it and resolved to apply to the authorities to veto it; the native merchants and the Bombay Association have already applied against it; the majority of the Press has decided against it; and the ryot will of course curse it. The three most dangerous principles involved in its passing are,—1, to impose most stringent restrictions on trade when those engaged in it declare that they are not required and will only discourage it; 2. to declare acts of persons *without dishonest or fraudulent intention* to be criminal and liable to punishment by imprisonment; and 3. to pass a law in the face of a doubt whether it will apply to all persons or only to those who have had the misfortune of being born under a tropical sun. How dangerous these principles are it is for the Governor-General and the Secretary of State for India in Council to judge, and to them is now left the decision whether a law embodying them shall come into force in India or meet with unhesitating condemnation."

—*Delhi Gazette*: "Mr. Peabody, the millionaire, whose princely bounty has been evidenced to such a great extent in England at different times, and to whose memory a handsome statue was not long ago unveiled at the Royal Exchange, is said to be constructing a tomb for himself in Harmony Grove Cemetery, Salem, Massachusetts. It will consist of a huge sarcophagus of Quincy granite. Mr. Peabody purposes that his own remains and those of his brothers and sister shall in the course of time occupy it."

THURSDAY,—November 4.

Pioneer: "The China papers are much excited at the encroachments of Russia on Saghalien. It appears that three months ago a Russian force of about 200 men, with guns, ammunition and provisions, landed at Salmon Cove, a large bay indenting the southern shore of Saghalien, only 40 miles from the Japanese fishing town of Bassie. 'Barracks,' says the *Overland China Mail*, 'were at once erected with all the easy ingenuity of practised aggression, and Russia now stands overlooking the La Perouse Straits, from a fine harbour to which she has as much right as Ahab had to Naboth's vineyard.' Of course the covetousness of Russia is not limited to this fine view, or even to the possession of the cold and almost barren islands of Saghalien. For from her new settlement, at a distance not exceeding that which separates Dover from Calais, is the fine Japanese island of Yezo, in the south of which, it will be remembered, is situated the great city of Hakodadi, the scene of Ennemoto's exploits. 'The real Naboth's vineyard,' continues the *China Mail* 'without which all the vast territories Russia holds in Northern Asia still leave her heart heavy and displeased is this fair island of Yezo.' The *China Mail* wonders what steps the other great powers will take in presence of this unjustifiable encroachment by Russia."

—*Daily Telegraph*: "Mr. Nathan, a British subject, aged nineteen years has been in prison at Milan ever since April last, upon no charge except that he was found travelling from Lugano, where his mother resides, and where Mazzini was staying at the time; and also that upon the journey he was in company with a young man who was out with Garibaldi in the campaign of 1866. Upon these grounds, and none other, it is said, Mr. Nathan has been all the past six months immured in an Italian gaol, without trial, or even a statement of his offence. At the close of last session a question was asked upon the subject by Mr. Taylor, the member for Leicester, and the reply was, that the English Government had made application to the Government of Italy to have the prisoner realeased on bail. Nothing, however, has come of that intervention; the young British subject remains incarcerated, and it is due to the public feeling of this country, even more than to the distressed family of the lad, that the failure should be generally known."

—*Madras Athenæum*; "'As good as a play' does not express half of what we would say after perusing the Abyssinian War Report. The Government at home ordered the Government of Bombay to do certain things; 'blow the expense' was attached to every order; and yet, 'if you please,' the Government of Bombay is blamed for exceeding the estimates made by the Home Govesnment of probable cost. Had the Government of Bombay been asked to prepare an estimate, Sir Seymour Fitzgerald says that he should have declined to do so. The Home Government seems to be bent upon making India as much a scape-goat as it is a milch cow. This is a subject for the East India Association to deal with, if that body has not ceased to maintain its somewhat frail and feverish being."

—*Times of India*: "There is to be neither camp nor durbar at Lucknow for the Duke of Edinburgh, though the Chief Commissioner may summon the talookdars to come in, and take up their quarters in the Kaisur Bagh, and they, nothing loth, may come. But the cost of these state visits to the provincial capital to the indebted talookdars should not, and doubtless will not, be overlooked; so that the chances of the summons being issued remain but slender indeed. It is very unlikely that Lord Mayo will be able to accompany the Royal Duke to Lahore, where the camp is to be. But Government House, Calcutta, is to be a focus of truly royal festivity. A number of the native princes, but without followers other than their immediate personal attendants, will be invited to the capital. And well-informed rumour hath it that already have several rooms in Government House been appropriated for the accommodation of noble and other guests of Lord and Lady Mayo from Europe! The upper story of the foreign office has been set apart for some purpose, as will probably also be the splendid suites of rooms on the upper floors of the Currency office; that is, if the Financial Minister be found bending enough to forego his pre-emptionary right to have them at a rent of Rs. 400 per mensem. Suites of rooms at Spence's and the Great Eastern may also be wanted. Calcutta is in for a regular bout of regal and viceregal festivity."

—*Bombay Gazette*: "Yesterday morning myriads of locusts appeared on the Paedhonee Road, near Bhendy Bazaar. On learning of their arrival crowds of natives ran to see them."

—Same: "Miss Mary Carpenter intended to leave England for Bombay, *via* Southampton, on the 23rd October."

—Same: "A telegram from Kurrachee states that the investigation into Captain Gillespie's case

concluded to-day, when he was acquitted for want of evidence."

—*Pioneer*: "The Rev. Dr. Owen, one of the oldest and most respected residents of this city (Allahabad), has written an account of his travels through Palestine, Turkey, and Germany to England. The portion of his letter referring to the Holy Land is particularly interesting. It seems that a traveller journeying to Jericho is still exceedingly likely to 'fall among thieves.' The day after Dr. and Mrs. Owen visited the Jordan, a party of European travellers were attacked there. But in other respects there have been great changes since Biblical times, It would have been an audacious flight of prophecy in a contemporary of Ezra to conceive a stage coach, driven by an American, regularly plying between Jaffa and Jerusalem, or touts waylaying Gentile visitors with cards of the various crack hotels of Zion—the *European, the Damascus, or the Hotel of the Universe.*"

—*Scindian*: "The public health of Kotree is reported to be fairly satisfactory only. It is pleasing to record that when cholera was recently raging there in all its virulence, Mr. H. V. S. Fitzgerald, lately promoted to a supernumerary deputy collectorship, cordially co-operated with the principal civil and medical authorities in adopting effectual measures to prevent the disease from spreading, and in distributing disinfectants among the panic-stricken inhabitants. His kindness to the poor, and his unwearied attentions to those suffering from the scourge, have won for him the regard and affection of all classes of the native community, and we hope to see his services meet with the recognition they eminently deserve at the hands of the Commissioner of the Province."

—Last night the Dewallee was in all its glory. The native town presented the usual bright appearance common to the season of the "Feast of Lamps." The generous Marwarree, the mild Hindoo, the modest Mahomedan had closed his year's accounts, and there he sat enjoying his *otium cum dignitate*, thinking of the good deeds that during the past year he had done, or possibly, of the bright rupees he had won. Lamps, lamps in groups, lamps in rows, lamps everywhere, lit up almost all the native town.

FRIDAY,—NOVEMBER 5.

—*Times of India*: "His Highness the Gaekwar of Baroda has determined to take the opinions of learned Shastrees and Pundits on the widow remarriage question. According to a native paper, he has selected a few learned Shastrees and Brahmins of Baroda on his behalf, and has specially invited some of the Shastrees of Bombay and Poona to take a part in the discussion that is to take place."

—Same: "Mr. C. Gonne has been appointed to act as Chief Secretary to the Bombay Government, and Mr. F. R. S. Wyllie as Secretary in the Revenue, Financial, and General Departments, both in the room of Mr. Chapman, who goes to the Supreme Legislative Council. These are possibly temporary arrangements, pending the return of Mr. Ravenscroft. Mr. Gonne, in acting as Chief Secretary, continues of course in charge of the Political, Judicial, and Educational Departments."

—Same: "We hear that the Hon'ble Mr. Justice Warden intends to retire from the Bench in January next."

—*Bombay Gazette*: "The following notice has been issued by the Director General of the Post Office in India:—

"Arrangements having been made for the experimental transmission of mails from India to the United Kingdom, via Brindisi, it is hereby notified for general information that letters and newspapers (not packets of books or patterns) superscribed by the senders with the words 'via Brindisi' and fully prepaid at the enhanced rates noted herein will be forwarded by the route mentioned:—

	as.	pie.	
Letters	10	8	per ½ oz. each
Newspapers	2	8	per 4 ozs. each

"Letters and newspapers for countries the route to which lies through the United Kingdom superscribed with the words 'via Brindisi' and fully prepaid at the rates shewn in the Foreign Post Schedule of the Indian Postal Guide for the Marseilles rate, together with two annas per ½ oz. each additional for letters and eight pie per 4 ozs. each additional for newspapers, will also be forwarded by the route mentioned."

—Same: "The Governor General in Council has extended the operation of Act XLV. of 1860 (the Indian Penal Code) to the island of Nancowry and to all the other islands included in the group commonly known as the Nicobar Islands, that is to say, the island of Car Nicobar and great Nicobar, and the islands lying between them, including Tillanchong, and has empowered the High Court of Judicature at Fort William in Bengal to exercise within the said territory the same criminal jurisdiction and powers as the said Court now exercises in respect to European British subjects in those portions of British India for which the said Court was established, lying beyond the limits of its ordinary original civil jurisdiction."

—Deaths last week, 266.

—The P. & O. Company's officers and employes have determined that a memorial shall be erected to the memory of those who perished in the *Carnatic*. The form the memorial shall take has not yet been finally decided upon, but it will be a tablet in the Cathedral, a stained glass window in Mazagon, or some other church in Bombay; or an obelisk or other monument in Mazagon. The choice will be left to the subscribers. A committee of eleven gentlemen has been appointed.

—The *Jam-i-Jamshed* hears a rumour that Mr. Cooverjee Cowasjee, the late Deputy Collecter and Magistrate of Ahmedabad, requested the permission of the local Government to prosecute some of the residents and native newspapers of Ahmedabad for using insulting and slanderous language towards him, when he was about to leave the station on his way to take up his new appointment at Tanna; but that Government did not comply with his request.

—To the eccentricities of genius there is no end. A Swedish savant has discovered the secret of living for ever, including sundry naps extending each over a century or so. The name of this remarkable man is Grusselbach—Professor Grusselbach, to give him his due title.

—*United Service Gazette*: "The medals for the Abyssinian campaign are now being struck at the Mint. The design is of no great beauty, the obverse side being of the usual character, while the reverse is entirely plain in the centre, leaving space for an inscription. The outer portion of the same side is deadened, and the letters of the word Abyssinia placed in a series of vandykes round this outer circle. It is expected that the medals will be ready for issue before the expiration of the year."

—*Indian Church Review*: "A correspondent of the *Madras Standard* draws attention to the fact that an ordained dissenting minister was allowed to preach the other day, without gown or surplice, in one of the local C. M. S. churches. The writer also dwells upon the scandal created by the incumbent of the church (an ordained Priest) officiating at funerals in plain clothes, communicating in Dissenting Churches and constantly attending services in them. Our Dissenting friends claim our respect because they are straightforword and honest; but what the feelings are we entertain towards those who, professedly belonging to the Church of Eegland, and acting under shelter of her wings, and supported from funds raised in her name, forget their obligation in the way noticed, we will leave our readers to imagine."

NUMBER TEN.

BY JULIA A. SHEARMAN.

I had once an opportunity of a remarkable kind to witness what I shall term *the magnetism of truth*.

I was in the town of Liverpool, England, at the close of the period known as the Irish Revival. I had begun to make Sunday afternoon visits to a large penitentiary for women, whom I had sought to interest by some details of the religious interest I had seen both in America and Ireland. I had paid them but two visits, when a very peculiar state of affairs manifested itself among them, in immediate connection with an earnest address from a stranger clergyman. Up to this time I had never spoken with one of the women in private, but the matron of the Institution now sent for me, saying that (to use the current phrase) the Revival had broken out among them, and the women were anxious to see me. A warm welcome awaited me in every department of the house, and I visited kitchen, sewing room and laundry, so as to have a word with every one. We had finished our rounds below stairs as we supposed, when the matron suddenly remembered the washing-room, and knowing the washers would be disappointed, she took me there. Opening the door, she ushered me into a room full of steam, where a dozen or more women were busy at tubs full of clothes. No sooner did they recognize me than instantaneously every hand was taken out of the water and every voice joined in singing

"Come to Jesus, come to Jesus,
Come to Jesus just now."

It was growing dusk, and the most solemn scene was yet to come. In the dormitories up stairs, some twenty women were confined to bed, totally prostrated ever since the night of the memorable address. I cannot attempt to describe now, all that I then saw. I shall confine myself to one case. I watched the whole of that night along with the matron, following her from room to room. It was about one in the morning when she took me into the probationers' ward, where by the dim light of a single candle I saw a strange sight. A woman in one of the beds was in strong convulsions, uttering cries of distress as if actually wrestling with the devil, and only kept by the strength of three nurses from throwing herself on to the floor. On the opposite side of the room, and apparently quite unconscious of any disturbance, was a young woman, very beautiful to look upon, with large luminous black eyes, raven hair, and very bright color in her cheeks, sitting upright in bed, and repeating in most impressive tones, over and over again:

"Come ye sinners, poor and wretched,
Weak and wounded, sick and sore,
I am able, I will help you,—
Doubt no more."

I drew near and interrupted her saying, "You have not got that quite right, let me repeat it for you."

I did repeat it; but when I came to the line "Jesus ready stands to save you," she interrupted me saying, "No, He did'nt say *that* to me."

"Who do you mean?" I asked.

"Why, Jesus," she returned with surprise that th ere should have been any doubt on my mind as to the *He*.

"What did He say to you?" I inquired. "He said, I am able, I will help you, doubt no more!"

"And will you ever doubt Him again?"

"O no; I will never doubt Him again. Doubt *no more, no more*," she repeated slowly and very earnestly.

The women in this house dropped their real names on entering, and were known only by their numbers. I addressed her according to the custom of the place, "Number Ten, do you know me?"

Turning her eyes full upon me, she said, with a smile, "Oh yes, I know you, you are the Shining Shore."

I looked at the matron for an explanation, and she told me that the only time the girl had seen me before, I had sung the hymn which she thus applied to me as an epithet. From that day Number Ten spoke of me always under this name, and if I was longer than usual without seeing her, would sometimes greatly puzzle visitors by asking if they had seen "the Shining Shore."

The beauty of which I have spoken in this girl was not common beauty; it was a sort of transfiguration. It was the spiritual illuminating the natural. Before the change of which I speak, she was an ordinary, dull looking girl. I saw transformations in others about her, very remarkable indeed, but none so remarkable as in her.

It is no exaggeration to say that a painter might have been glad to take her face as a model for some saint; it is also just as true that an orator might have stood by her and received instruction in elocution. Yet she was a poor, ignorant and sinful woman. Her states of rapturous happiness were succeeded by fits of terrible sadness and struggling with an enemy unseen to us, but very real to her, and these protracted exercises reduced her strength very sensibly. For many weeks, she was confined to her room and unable to do anything. I always found the Bible on her bed, and I took pleasure in asking of her an account of her reading. It was in the course of these conversations that I became aware of the wonderfully magnetized condition in which her mind and memory were, as regards religious truth.

"What have you read to day?" I asked on one occasion.

"I read the fifteenth chapter of Luke," she replied. "I only read it once through, and I can say it all. *It's just like me.*" Straightway in the most beautiful manner conceivable, she repeated to me the entire chapter, clasping her hands and raising her eyes when she came to the prodigal's prayer, "Father I have sinned against heaven and in Thy sight." Many times in the course of my life have I heard the chapter, but never with the power and pathos given to it by this poor unlettered girl.

Another time I asked for an account of her reading, and she answered, "I read the 116th Psalm, and I can say it all, for *it's just like me*;" and at once she began, "I love the Lord because

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on 28 February, 2020

He hath heard my voice and my supplication, because He hath inclined his ear unto me, therefore will I call upon him as long as I live."

Later on I called on Number Ten, and found her little bed empty. After searching for her in various places, I found her in the laundry weak and trembling, but turning the mangle.

"Why, how is this, Number Ten?" I exclaimed. "I didn't think you were strong enough to work."

"Oh," she replied, "I was reading my Bible this morning, and I came to a place where it says, 'If any man will not work, neither let him eat,' and I couldn't lie in bed another minute."

Poor Number Ten! dear Number Ten, where are you after all these years? Oh, if you are still treading this hard and weary world, I pray God to guide and keep your feet till your wanderings cease, and you stand safe within the gates of the heavenly city.—*Congregationalist.*

MISSION WORK IN THE EAST.

Daniel Defoe came to the conclusion that a proper veneration for religious subjects ensured their scrupulous omission from a newspaper; but then, in those days, journals, if they began with God, were, to use his own expression, certain to end with the Devil. Had he lived a century and a half later, he would probably have found no reason for his opinion—at least he would have been familiarised with the introduction of religious topics into newspapers, seeing that the leading journals almost daily undertake the task, not simply of recording what bishops and the clergy say, but instructing and advising them on points of faith and practice. It would not be correct to say, that the columns of our daily papers are even now the perfection of purity; but, as a whole, the tone throughout is of such a moral standard, that there is no incongruity in taking the themes that touch people's minds deepest as materials for editorial comment. Only recently the conduct and objects of missionaries, especially in relation to disturbances in China, have been severely criticised in the London and in the Eastern press. Not inconsiderately, nor with any wish, so far as we could see, to impede the spread of Christianity, advice has been offered to missionaries who seek to enter forbidden districts in China or other countries against the will of the inhabitants, to do so independently of external support; to abandon the idea of protection by gunboats and Her Majesty's Envoys; to take their lives in their hands and venture where they felt called to go unsupported, except by their own zeal and confidence. We were somewhat surprised to see the outcry these and similar recommendations drew from the friends of missions, who did not appear to recognise that a missionary, if a man worthy of his office, must be altogether disinterested and self-sacrificing. This view of the self-devotion requisite to successful missionary enterprise has lately, however, taken a new phase, and has become the basis of a warm and, as we believe, eminently useful controversy with some of the principal societies in London, on what is to be the plan of operations in the future. Indeed, the new rules laid down by one of these bodies will make missionary work in India and China quite a new thing, and its effects on the native populations and Governments somewhat problematic.

The idea has suddenly taken possession of a large number of persons in this country, who find the sinews of missionary warfare, that "the quiet and estimable family men, who settle down in their own residences, and involve themselves in all kinds of domestic entanglements, teaching a few children or preaching to a few natives who come to hear," are expensive agents, and not the men to have any extended influence over the millions of Burmah, China, and Hindostan. The coming missionary is to be a man of a different type—nothing short of a bold adventurer. Formerly it was the plan, we are informed, to provide wives for young missionaries, making it essential that every one going abroad should of necessity take a wife with him; and there was reasonableness in the arrangement, as there was a part of the work connected with schools and other matters expressly assigned to the missionary's wife; but, "the old order changeth, giving place to the new," or shall we say, it is the modern order giving place to the old? for it is "the Apostle lost behind the veil of centuries" that is now talked of. Amid just such a hubbub as Mrs. Oliphant tells us rose when Edward Irving recommended his ideal missionary—"the man without staff or scrip, without banker or provision, abiding with whomsoever would receive him, speaking in haste his burning message, pressing on without pause or rest"—amid just such a tumult as this very similar idea of Irving's excited, it has been determined by at least one of the missionary societies to send out to India and China no more married men. One can imagine the outcry this determination has raised without examining the missionary records of the past month or two; but we have done so, and not altogether without regret, for we observe that a well-meant experiment has occasioned a rather bitter controversy. This seems especially strange, as the idea of following Rome in regard to the celibacy of the clergy is evidently not entertained, the condition being merely that each missionary should go forth unmarried and remain so, at least until his suitability for the climate and the work should be fairly tested.

Missionaries settled down in the old orthodox manner in India, seem to consider that, under the most favourable circumstances, they have quite enough to endure as it is, and that to undertake the kind of pioneer duty talked of a man would have to be "sun-proof, rain-proof, and fever-proof." "Native hospitality," writes one, "though not wanting, would be a most unreliable source of supply. You don't know what caste is, or you would not imagine that Europeans would count upon Native hospitality. The Apostles did not go to a climate different from that of their native land, nor among a people cursed with caste," and this is not an unfair specimen of the arguments raised against the new order of things—the writer evidently being as little familiar with what the Apostles did and overcame as with the experiences of men of the Livingstone stamp, who have realised the independent position—urged with so much force by the daily press for the adoption of missionaries in China, and recommended to them, because when bolstered up by societies at home and by the authorites abroad, they had drawn the Government into serious trouble on more than one occasion.

The principal difficulty we apprehend in introducing an agency consisting of men free from family ties, and prepared to withstand the hardships of an active wandering life, will be finding the right men. Now, we can imagine that to successfully encounter the difficulties of the mission work in India or China; to overcome this caste prejudice, which as an obstacle can scarcely be magnified, and to carry the hearts of an idolatrous people by presenting to them, unmixed with sectarian mystery, the simple truths of the Bible, men immeasurably superior to the ordinary standard must be found; and if the right men are selected, we admit the less they are trammelled with conditions, even such as remaining unmarried for a certain number of years, the better. Circumstances with such men will suggest the best mode of conducting the enterprise.—*Overland Mail.*

TELEGRAPHIC NEWS

London, Oct. 14th.—The Vienna papers assert positively that His Majesty Francis Joseph will shortly visit the Sultan at Constantinople, and from thence proceed to Egypt to be present at the opening of the Suez Canal.—The Grand Vizier, accompanied by the Sultan's aides-de-camp and officers of the household, leaves to-morrow for the Dardanelles to meet the Empress of the French and conduct her to the capital. The preparations for the reception of Her Majesty are on the very grandest scale.—The Khedive of Egypt is expected to arrive at Constantinople next week during the stay of the Empress.—Official notice has been received at the Porte that the Emperor of Austria will arrive there on the 1st of November; he will only remain a few days, and then proceed to Egypt to be present at the opening of the canal.—Latest telegrams from Constantinople state that the Empress of the French arrived in that city on the 13th inst. Her Majesty met with a splendid reception, both from the Porte and the French Colony.—The *Levant Times and Shipping Gazette* has been suspended for thirty days for having published articles on the pretentious of Mustapha Fazyl Pasha.—The Chambers of Commerce of England, France, Austria, Prussia, and Italy will be represented at the opening of the Suez Canal.—The Emperor has gone to Compeigne.

19th.—The French Ministry are considering important measures of reform. The Deputies of the left Chamber have issued a manifesto against the Army Manifestation (? any manifestation) on the 26th inst., and will quietly await the opening of the Chambers on the 29th November.—The insurrection in Spain is considered as terminated.

20th.—The French radical papers attack the manifesto issued by the left Chamber. *Le Rappel* states it is determined to close the Chamber on the 26th inst.—Empress Eugenie has gone to Alexandria.—The *Morning Star* is dead.

21st.—In a letter received from Mr. Gladstone he declines to release the Fenians now undergoing imprisonment, as being contrary to public security.—The British India Telegraph Company have agreed in connection with the British Indian and Falmouth and Mediterranean lines, one (? at once) to lay a cable from Ceylon to Singapore, and afterward to China and Australia.

28th.—The creditors of the Albert Life Assurance have been ordered to lodge their claims by the 1st of January next.—The opposition to Dr. Temple still continues as he declined to make a declaration of his opinions as being an infringement of the lawful liberty of the Ministry of the Church.—The Spanish Deputies are discussing the candidature for the throne.

29th.—The name of General Milman appears in the obituary of the week.

PASSENGERS SAILED.

Per *Baroda, Oct. 30th*:

For Marseilles.—Colonel and Mrs. Cockburn, infant, and European female servant, Mrs. Shaw, Mrs. Baldwin, Mr. and Mrs. Quinton, Colonel Willis, Mr. Charles Keating, Hon. Mr. Ellis, Captain F. P. W. Freeman, Mr. R. Syed, Captain Boyd, and Mr. Bradshaw.

For Southampton.—Mrs. Thacker, infant, and European male servant, Mr. *Forbes* and 2 children, *Captain* and *Mrs.* Tweedie, infant, and ayah, Mr. Stephen Brown, Mr. A. Taylor, Mrs. Wilson child, and infant.

For Malta.—Mrs. Pears, 2 children, infant, and two native servants, Mr. and Mrs. Gibbon.

For Suez.—Major General Hon. A. H. Gordon, Captain C. W. Hume, Mr. Percy Leith, Mr. and Miss Fuzzoni and child, H. H. Meer Mahomed Khan Talpoor and three servants, Mr. J. B. Cross, Colonel Doria, and Mr. C. Herring.

PASSENGERS ARRIVED.

Per *Nubia, Oct. 30*:

From Southampton.—Captain B. Rawlinson, Assistant Surgeon Colson, Dr. McRury, Mrs. Crofton, two infants and European female servant, Mrs. Dalzell, Mrs. Loch, Miss Anderson, Miss Lake, Miss Rewlett, Miss Griffin and European female servant, and Miss Graham; Messrs. F. A. Monteith, W. Hone, R. Martin, J. Hutson, and J. Williamson; and Mr. A. Hector (P. & O. Co's service.)

From Marseilles.—General Tremenhere, Col. Hallett, Col. Crofton Major McDonald,, Captain Sandeman, Lieutenant J. Hill, Assistan, Surgeon Peters, Assistant Surgeon Roberts, Mr. and Mrs. Pinheyt infant and ayah, Mr. and Mrs. Seward, Mrs. Ashburner, infant, and, ayah, Miss M. A. Watson, Mrs. R. C. Thorp and native male servant, H. J. Sparks, J. B. Chalmers, G. J. Kellner and European male servant, J. W. Wright, F. W. Badcock, V. A. Schalch, A. C. Barnett, E. Anderson, R. H. Hamilton, E. *Stellwell, G.* Steinthal, R. E. Oxenham, R. C. Cavendish, E. Campbell, W. J. McCoy——Telliwid, A. H. J. Pennock, and Mr. N. McDonald (for Singapore.)

From Suez.—Hon'ble Percy Wyndham, Mr. and Mrs, Stead, Messrs. J. B. Pennington (for Tuticorin), J. Shaw, and A. Thorburn.

DOMESTIC OCCURRENCES.

MARRIAGES.

CANDY—HARDING—Aug. 25th, at Culworth, Northamptonshire, by the Rev. W. Harding, M. A., assisted by Rev. Charles Candy, M. A., John Candy, Esq., M.D., 109th Regt. Mooltan, eldest son of late Rev. George Candy, formerly of Trinity Chapel, Bombay, to Constance, third daughter of Captain J. W. Harding, retired list, Madras Army.

MACGREGOR—ANDERSON—Nov. 2nd, at St. Andrew's Church, Bombay, by the Rev. D. McPherson, M. A., Dugald MacGregor, M. D., M. C., to Isabella Plenderleith, youngest daughter of William Anderson, Esq., Carselogie, Fifeshire, Scotland.

WOOD—GREGORY—Nov. 2nd, at Surat, by the Rev. A. H. Anslow, M. A., Mr. W. T. Wood, B. B. and C. I. Railway, to Annie Eliza, eldest daughter of the late W. S. Gregory Esq., Barrack-master.

SCOTT—GRAHAM—Nov. 4th, at the Cathedral Bombay, by the Rev. C. T. Wilson, W. Scott, Esq., C.E., to Jane W., eldest daughter of *A. H. Graham*, Esq., M. D., Philada.

DEATHS.

GARDINER—Oct. 27th at Malligaum, Mabel Fanny, infant daughter of Mr. George Gardiner.

KER—Oct. 28th, at Breach Candy Road, Bombay, Catherine Stuart, the infant daughter of John Ker, Esq., C. E.

MOISE—Oct. 29th, at Ahmedabad, Mr. William Henderick Moise, Surveyor, B. B. and C. I. Railway, aged 34 years.

DALLAS—Oct. 18th, at Spa, Belgium, Helena Frances, the beloved wife of R. A. Dallas, Esq., LL.D.

MATHEW—Nov. 4th, at Prospect House, Cumballa Hill, Margaret, the beloved wife of Francis Mathew, Esq.

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